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February 28, 1930, which the informant (correctly) declared to be the first of a new moon. He also said it was eXno'issa't, with which he began his list. This would roughly equate moon 10 with March, as per the list; but when asked about the edible "seeds" of the eelgrass, he stated that these were due next month.

Unfortunately, the informant who stated that there were six "months" in the year was not questioned further. He may have referred to a calendar of six seasons like that of the Lower Californians.

The upper large star in Orion (Betelgeuze) is an antelope; the three of the belt, mountain-sheep; the three of the hilt, an arrow; Sirius, a dog following the sheep.

The Pleiades, kmâ'mk, are a woman (xmâm, kmâm) with children, who came outdoors to urinate.

Ursa Major is a sahuaro or pitahaya fruit-gathering crook, a pole with a bar diagonally across the end.

Kwe'pituX, quail (*codorniz*, qwe'pt) is a constellation.

Suxmi'ka, a man carrying a harpoon (*lanza*), may be Scorpio.

There are constellations Jackrabbit (ẽ'), Buzzard (nâ'pXe), and kẽ'to, according to the calendar. These rise before dawn about March 1. Clouded skies prevented their being seen several mornings. A few days later, at 6 a. m. (7 a. m. Mexican time), Altair was visible well above the horizon; this may be Buzzard — compare Luiseño Buzzard-Altair.

Polaris was pointed out in answer to the question if there was a star that did not move.

The sickle of Leo was not recognized (Walapai-Havasupai, hand).

Of these, Orion-Mountain-sheep, Ursa-crook, Pole-carrier-Scorpio (?), Buzzard-Altair occur among Yuman tribes as far away as Dieguẽño, Walapai, Havasupai.

Myth Fragments

1.

People were born in a cane, the Seri in one joint, the Mexicans, Americans, Chinese in others, separate from each other. God (Dios, Yos) came along here from south, then went east (?), setting signal smokes; the Seri alone did not come to him, therefore have nothing.

2.

Coyote was trying to catch ducks. As he jumped, they flew away and he landed in the moon, where he is visible now.

3.

Death was caused by Coyote and Kontẽ'tXiat (*pinacate*, an insect that stinks, turns his black belly up, dung-beetle?). Coyote

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wanted people to die so he could eat their bodies; Pinacate because men stepped on him. Then Coyote killed his own son (daughter?), and people began to die. 539

4.

Fire is from the fly, who made it by rubbing his hands together, as he still does (*fide* R. Thomson).

5.

A man wanted to find the house of "Dios," who was the Sun. He went to ask Moon. Moon sent him on, but he could not find it, and returned. Moon played the musical bow (kăpə̀xa''ĕt) to call all the birds, but they could not tell him. He played again and one more came, CaXa'pniX ke''ĕt, a little duck, who took the man and showed him the way, in a field, with the house in a corner, and showed him the door. The man went in. Sun had a pretty daughter. The man wanted to marry her, she was willing, but Sun would not allow it. He played (cards!) with the man, for each other's bodies. Sun won. He kept the man in his house. But in the morning when Sun went his rounds, the man escaped with the girl into the brush.

Of these tales, the first, except for the cane concept, is a rationalization, evidently post-Caucasian; the third probably finds its nearest analogues in central California; the fourth and fifth are characteristic of the Yuman tribes and southern California Shoshoneans.

Episodes apparently unknown to the Seri of today are: earth diving; frog eating the excrement of the god who dies; vagina dentata.

Shamanism

A "doctor" or shaman, kŏ'tĕ, becomes such by going to a "cave" in the mountains. This is solid rock, but he paints a sign or mark on it, it opens, and he enters. The "santo" or spirit inside, seakotkme'k·e, "going about in the brush," may or may not help him; if so, he strikes the man and enters his body. Through this the shaman can cure; because of the spirit in him, he can see the cause of the disease in a patient's body, "as if he had spectacles on." The spirit is not visible to others, nor does he talk from the shaman's body. 756

The shaman cures by putting his hands on the sick part; he circles them like a tube, puts his mouth on them, and says cho, cho, cho. He does not suck out any object. The informant was startled when told how grasshoppers, etc. were extracted by sucking shamans elsewhere; he volunteered later that the idea frightened him. There is no special treatment for rattlesnake bite. [755]

Most old men have more or less shamanistic power.

A shaman is paid a knife, a bow, four arrows, five pesos, or any such amount for curing. Killing of unsuccessful shamans was denied.